The movement falls into two periods of different intensity. In the first, 1800-1880, it was individual, and not a mass movement. Often only after a painful struggle, the individual Jew would make up his mind to emigrate, because of impossible economic conditions, or of the disappointment of his political hopes in the years of reaction which followed on the German Revolution of 1848. The emigrants of that period, who came from Germany rather than from Eastern Europe, had something of the character of pioneers. They went to countries about which they knew very little, and which, at that time, were mostly less developed than their own. Very different was the Jewish emigration after 1880. The impelling force behind it was pogroms and the increasingly hostile attitude of the Russian Government. The Jews, who had previously hoped that Russia would enter the path of Western Liberalism and grant them equal rights, were suddenly faced by legislative and administrative measures establishing a system of political and economic oppression. Even previously their economic condition in the Pale had been unsatisfactory, but living in constant hopes of an imminent improvement, they had been loath to abandon their homes. Now a mighty stream of emigrants broke forth; individual thinking gave way to a mass impulse, almost to a mass psychosis.

In Galicia, a province of Austria, the Jews enjoyed equal rights and were spared pogroms; but just as in Russia, owing to the backward economic condition of the country, subsistence could not be found for their growing numbers—many lived as *Luftmenschen** without anything even distantly resembling an economic basis. In Roumania the Jews suffered oppression, the Government, in spite of promises given at the Berlin Congress of 1878, withholding from them the grant of equal rights. The mass emigration, which started in Russia, soon extended to the Jews of Galicia and Roumania.

[1] AD untranslatable word—men who neither sow nor reap, but live in the air, on air.